NATURE CURE

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Foreword by
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FOREWORD

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Gandhiji had a passion to tend the sick and serve the poor. He valued life close to nature for its simplicity and evolved and practised simple rules of health. He had almost a religious faith in vegetarianism which led him to carry out dietetic reform based on pragmatic results obtained from personal experiments. He was tremendously influenced by the writings of Dr. Kuhne on Nature Cure. He believed that human body, mind and spirit could be maintained in a state of perfect health by observance of simple rules. He attempted to discover causes of ordinary ill health and improvised simple remedies of Nature Cure. He established a Nature Cure Centre at Uruli in pursuance of his belief that the poor could not afford costly medicines and remedies and that he owed it to them to let them have the benefit of his lifelong experiments in Health and Hygiene.

The human body is a wonderful and perfect machine. If it gets out of order, it can set itself right without medicine, provided it is given a chance to adjust itself. If we are not abstemious in our habits of food etc. or if our mind is agitated by passion, emotion or anxiety, the body cannot eliminate all the refuge and that part which remains uneliminated turns into toxins whose presence gives rise to symptoms which we call disease. Disease is an attempt of the body to get rid of toxins. If the body is helped in the process of elimination by fasting, cleansing of the bowels by enemas, baths and massages, the body could be restored to its normal health. This is in brief what Gandhiji meant by Nature Cure.

This book contains a valuable collection of Gandhiji's thoughts on Nature Cure etc. and is indeed as rich in its information as it is constructive in its outlook. I commend this book for serious study by all those who are interested in cure of ailments through natural remedies.

30th November, 1954 MORARJI DESAI

EDITOR'S NOTE

Gandhiji had very early in life lost faith in modern medicine. He was convinced that for good health all that was necessary was to live according to the laws of Nature in regard to diet, fresh air, exercise, clean surroundings and a pure heart. Instead of this, man was tempted by modern medical knowledge to indulge himself to his heart's content, break every law of health and morality and then seek a cure through commercialized drugs. In revolt from this Gandhiji sought to discover for himself a sane way of overcoming disease without the use of medicines.

Besides, medicine tends to treat disease as merely a matter concerning the body. But Gandhiji viewing man as a whole finds that disease of the body is chiefly due to mental or spiritual causes and can be permanently cured only when man's entire attitude to life is changed. The cure of bodily disease must therefore, according to him, be sought primarily in the realm of the spirit, in self-discipline and self-mastery through *brahmacharya*, in a thoughtful observance of the laws of Nature in regard to health, and in bringing about a physical and social environment conducive to the development of a sound body and a sound mind. Gandhiji's conception of Nature Cure is therefore much wider than what is generally understood by that term. It is not merely a cure of disease after it has occurred but an attempt to prevent disease altogether by living according to the laws of Nature which, according to him, are the same as the laws of God. Accordingly it involves not only the use of earth, water, air, sunlight, fasts and such like to cure disease, but even more a transformation of one's entire life — physical, mental, moral and social — through Ramanama or faith in God, *alias* His Law. Ramanama is not, therefore, for him mere magic which when

uttered through the lips will work wonders of itself. It signifies, as already said, a complete change in the heart and mode of life of the individual, whereby the individual comes to be in tune with the Infinite and so obtains never-failing disease-conquering life and strength from the Source of all life.

In arranging Gandhiji's writings under chapters, it seemed well not to interrupt the thought by giving the titles of articles. Not all the articles or speeches are given in full, as repetitions had to be omitted.

Extracts from Gandhiji's weeklies — the *Young India* and the *Harijan* have dates affixed to them. So far as the other extracts go, they are from *Hind Swaraj*, written in 1908, *Autobiography* written in 1925 and on, and *Key to Health* written in jail during 1942 to 1944.

Extracts from his letters to workers at the Uruli-Kanchan Nature Cure Clinic and information about that Centre have been given in the form of Appendices. The letters were translated by Shri A. L. Mazumdar from the original Gujarati.

Those desirous of pursuing further Gandhiji's ideas in regard to health should supplement this book by reading his *Key to Health* * and *Diet and Diet Reform.**

Bombay, August, 1954 — Bharatan Kumarappa

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NON-ENGLISH WORDS WITH THEIR MEANINGS

Akash — ether
Angithi — a small, coal stove
Ashram — a place of spiritual retirement; Gandhiji's colony of workers
Ayurveda — the science of health or medicine, regarded as a supplement to Atharvaveda, which is one of the four Vedas or Hindu sacred books
Bapu — father
Bhajan — hymn, prayer in the form of song
Bhakri — flat, hard, unleavened bread
Bidi — indigenous cigarettes in which tobacco is wrapped in hand-twisted dry leaves
Bilva — leaf of a sacred tree of that name, *Aegles Marmelos* or wood-apple
Brahmacharya — chastity
Chapati — flat, unleavened bread
Dharma — law of conduct, duty
Ghi, Ghee — clarified melted butter
Go-seva — service of the cow
Go-seva Sangh — an association for the protection and welfare of cows
Hakim — physician following Unani system of medicine
Kavo — a hot beverage made up of water, cinnamon, cardamom, black pepper etc.
Khichadi — a preparation of rice mixed with cooked *dal* or pulse
Kshetra Sannyas — Restriction to a definite field of work to the exclusion of other fields
Langoti — a small piece of cloth tied round the private parts
Lakh — a hundred thousand
Lota — a small metal vessel
Mowhra — seed of a Mowhra tree, *Bassia Latifolia*

Mung — a kind of pulse
Neem — a tropical tree, *Melia Azaderach*
Pooja — ritualistic worship and offering
Purnanna — literally, complete diet ; an experiment in which vegetables and two or three kinds of flour are steamed together possessing complete food values
Poornanna roti — a bread, steamed with vegetables in it and possessing complete food values
Ramanama — name of Rama or God
Shastra — scripture ; authoritative writing
Shloka — verse
Vaidya — Ayurvedic doctor

NATURE CURE

G.L.148

I

INTRODUCTORY

Doctors have almost unhinged us. Sometimes I think that quacks are better than highly qualified doctors. Let us consider : The business of a doctor is to take care of the body, or, properly speaking, not even that. Their business is really to rid the body of diseases that may afflict it. How do these diseases arise ? Surely by our negligence or indulgence. I overeat, I have indigestion, I go to a doctor, he gives me medicine, I am cured. I overeat again, I take his pills again. Had I not taken the pills in the first instance, I would have suffered the punishment deserved by me and I would not have overeaten again. The doctor intervened and helped me to indulge myself. My body thereby certainly felt more at ease; but my mind became weakened. A continuance of a course of medicine must, therefore, result in loss of control over the mind.

I have indulged in vice, I contact a disease, a doctor cures me, the odds are that I shall repeat the vice. Had the doctor not intervened, Nature would have done its work, and I would have acquired mastery over myself, would have been freed from vice and would have become happy.

Hospitals are institutions for propagating sin. Men take less care of their bodies and immorality increases. European doctors are the worst of all. For the sake of a mistaken care of the human body, they kill annually thousands of animals. They practise vivisection. No religion sanctions this. All say that it is not necessary to take so many lives for the sake of our bodies.

These doctors violate our religious instinct. Most of their medical preparations contain either animal fat or spirituous liquors ; both of these are tabooed by Hindus and Mohamedans. We may pretend to be civilized, call religious prohibitions a superstition and wantonly indulge in

what we like. The fact remains that doctors induce us to indulge, and the result is that we have become deprived of self-control and have become effeminate. In these circumstances, we are unfit to serve the country. To study European medicine is to deepen our slavery.

It is worth considering why we take up the profession of medicine. It is certainly not for the purpose of serving humanity. We become doctors so that we may obtain honours and riches. I have endeavoured to show that there is no real service of humanity in the profession, and that it is injurious to mankind. Doctors make a show of their knowledge, and charge exorbitant fees. Their preparations, which are intrinsically worth a few pence, cost shillings. The populace, in its credulity and in the hope of ridding itself of some disease, allows itself to be cheated. Are not quacks then, whom we know, better than the doctors who put on an air of humaneness?

Hind Swaraj, pp. 42 & 43

If I had acquired perfect mastery over my thoughts, I should not have suffered from pleurisy, dysentery and appendicitis as I have during the last ten years.* I believe that when the soul is sinless, the body which she inhabits is healthy too. That is to say, as the soul progresses towards freedom from sin, the body also tends to become immune from disease. But a healthy body, in this case, does not mean a strong body. A powerful soul lives only in a weak body. As the soul advances in strength, the body

* I am a humble aspirant for perfection. I know my way to it also. But knowing the way is not reaching its end. If I was perfect, if I had acquired full control over all my passions even in thought, I should be perfect in body. I am free to confess that daily I am obliged to expend a great amount of mental energy in acquiring control over my thoughts. When I have succeeded if I ever do, think what a storehouse of energy would be set free for service! As I hold that appendicitis was a result of infirmity of thought or mind, so do I concede that my submission to the surgical operation was an additional infirmity of mind. If I was absolutely free of egoism, I would have resigned myself to the inevitable; but I wanted to live in the present body. Complete detachment is not a mechanical process. One has to grow into it by patient toil and prayer.

Young India, 3-4-'24

languishes. A perfectly healthy body might yet be quite emaciated. A strong body is often diseased. Even if there be no disease, such a body catches infection soon, while a perfectly healthy body enjoys complete immunity from it. Pure blood has the power of expelling all obnoxious germs.

Navajivan, 25-5-'24

Maintenance of perfect health should be considered almost an utter impossibility without *brahmacharya* leading to the conservation of the sexual secretions. To countenance wastage of a secretion which has the power of creating another human being is, to say the least, an indication of gross ignorance. A firm grasp of the fact that semen is meant to be used only for procreation and not for self-indulgence, leaves no room whatsoever for indulging in animal passion. Assimilation of the knowledge that the vital fluid is never meant for waste should restrain men and women from becoming crazy over sexual intercourse. It will never be resorted to in order to satisfy passion without the desire for a child. After intercourse which has been performed as a matter of duty, the desire to repeat the process should never arise.

The sexual glands are all the time secreting the semen. This secretion should be utilized for enhancing one's mental, physical and spiritual energy. He, who would learn to utilize it thus, will find that he requires very little food to keep his body in a fit condition. And yet he will be as capable as any of undertaking physical labour. Mental exertion will not tire him easily nor will he show the ordinary signs of old age. Just as a ripe fruit or an old leaf falls off naturally, so will such a *brahmachari* when his time comes pass away with all his faculties intact. Although with the passage of time the effects of the natural wear and tear must be manifest in his body, his intellect instead of showing signs of decay should show progressive clarity. If all this is correct, the real key to health lies in the conservation of vital energy.

Key to Health, pp. 46 to 49

The Nature Cure man does not 'sell a cure' to the patient. He teaches him the right way of living in his home, which would not only cure him of his particular ailment but also save him from falling ill in future. The ordinary doctor or *vaidya* is interested mostly in the study of disease. The Nature Curist is interested more in the study of health. His real interest begins where that of the ordinary doctor ends; the eradication of the patient's ailment under Nature Cure marks only the beginning of a way of life in which there is no room for illness or disease. Nature Cure is thus a way of life, not a course of 'treatment'. It is not claimed that Nature Cure can cure all disease. No system of medicine can do that or else we should all be immortals.

Harijan, 7-4-'46

II

NATURE CURE TREATMENT

The science of natural therapeutics is based on a use of the same five elements in the treatment of disease which constitute the human body. These are earth, water, ether, sunlight and air. It is my effort to point out how they can be utilized for health purposes.

Up till the year 1901, although I did not rush to the doctors whenever I happened to get ill, I did use their remedies to a certain extent. I used to take fruit salt for constipation. The late Dr. Pranjivan Mehta who had come to Natal introduced me to certain drugs to remove general lassitude. This led me to read literature on the uses of drugs. Add to this a little more knowledge I gained by a certain amount of work I had put in at a cottage hospital in Natal. This enabled me to carry on for sometime, but none of the drugs did me any good in the end. Headaches and loss of a sense of general wellbeing persisted. I was very dissatisfied with this state of things and what little faith I had in medicines began to fade.

All through this interval my experiments in dietetics were continued. I had great faith in Nature Cure methods, but there was nobody to help me with practical guidance in their use. With the help of whatever knowledge I could gather by reading a little of Nature Cure literature, I tried to treat myself by diet regulation. My habit of going out for long walks also stood me in good stead, and thanks to that habit I did not have actually to take to bed. While I was thus managing to keep going somehow, Mr Polak handed me Just's book, called *Return to Nature.*

Key to Health, pp. 57 & 58

1. Earth

Just lays great emphasis on the use of earth. For constipation, he advises cold mud poultice on the lower abdomen. The mud poultice should be 3″ broad, 6″ long and ½″ thick. Just claims that mud can cure a man bitten by a poisonous snake. He would pack wet earth all round the body. I mention this for what it is worth. I would like to put down here what I have tested and proved for myself. It is my experience that a mud poultice applied to the head, relieves headache in most cases. I have tried it in hundreds of cases. Headache may be due to several causes, but whatever the cause, as a general rule, an application of mud poultice relieves it for the time being.

Mud poultices cure ordinary boils. I have applied mud to discharging abscesses as well. For these cases I prepare the poultice by packing the mud in a clean piece of cloth dipped in potassium permanganate lotion, and apply it to the abscess after washing it clean with permanganate lotion. In the majority of cases this treatment results in complete cure. I do not remember a single case in which it has failed me. Mud application immediately relieves the pain of a wasp sting. I have used it in many cases of scorpion bite, though with much less success. Scorpions have become a nuisance in Sevagram. We have tried all the known treatments for scorpion bite, but none has proved infallible. I can say this that the results of mud application are not inferior to those of any other form of treatment.

In high fever, an application of mud poultice on the head and abdomen is very useful. Although it does not always bring down the temperature, it does invariably soothe the patient and make him feel better, so that the patients themselves ask for these applications. I have used it in several cases of typhoid fever. The fever no doubt runs its own course but mud applications seem to relieve restlessness and abate the suffering. We have had about ten cases of typhoid fever in Sevagram with complete recovery in every case, so that the inmates of the Ashram are no longer afraid of typhoid fever. I have not used any drugs in the treatment of these cases. I have made use of other Nature Cure methods besides mud poultices, but about those in their own place.

In Sevagram we have made free use of hot mud poultices as a substitute for anti- phlogistine. A little oil and salt is added to the mud and it is heated sufficiently long to ensure sterilization.

I have not told the reader what kind of earth should be used for mud poultices. In the beginning I used to procure sweet-smelling clean red earth. It emits a delicate smell when it is mixed with water. But this kind of earth is not easy to obtain. In a city like Bombay it is a problem to get any kind of earth. It is safe to use soft alluvial clay, which is neither gritty nor sticky. One should never use earth taken from manured soil. Earth should be dried, pounded, and passed through a fine sieve. If there is any doubt as to its cleanliness, it should be well heated and thus sterilized. Mud used as a poultice on a clean surface need not be thrown away after use. It can be used again and again after drying it in the sun or on fire and pounding and sieving it. I am not aware that mud poultice made out of the same earth again and again as described above, is any the less efficacious. I have myself used it in this way and did not find it any the less efficacious for repeated use. Some friends who regularly use mud poultices, tell me that mud from Yamuna's banks is particularly good for this purpose.

Just writes that clean earth may be eaten in order to overcome constipation. Five to ten grams is the maximum dose. The rationale is said to be this. Earth is not digested. It acts as roughage and must pass out. The peristalsis thus stimulated pushes out the faecal matter as well. I have not tried it myself. Therefore those who wish to do so, should try it on their own responsibility. I am inclined to think that a trial or two is not likely to harm anyone.

Key to Health, pp. 58 to 62

2. Water

Hydrotherapy is a well-known and ancient form of therapy. Many books have been written on the subject but in my opinion the form of hydrotherapy suggested by Kunhe is simple and effective. Kunhe's book on Nature Cure is very popular in India. It has been translated in several languages of India. Andhra has the greatest number of Kunhe's followers. He has written a good deal about diet as well, but here I wish to confine myself to his experiments in hydrotherapy.

Hip bath and sitz bath are the most important of Kunhe's contributions to hydrotherapy. He has devised a special tub for use though one can do without it. Any tub thirty to thirtysix inches long according to the patient's height generally serves the purpose. Experience will indicate the proper size. The tub should be filled with fresh cold water so that it does not overflow when the patient sits in it. In summer the water may be iced, if it is not cold enough, to give a gentle shock to the patient. Generally, water kept in earthen jars overnight answers the purpose. Water can also be cooled by putting a piece of cloth on the surface of the water and then fanning it vigorously. The tub should be kept against the bathroom wall and a plank put in the tub to serve as backrest. The patient should sit in the tub keeping his feet outside. Portions of the body outside water should be kept well covered so that the patient does not feel cold. After the patient is comfortably seated in the tub, gentle friction should be applied to his abdomen with a soft towel. This bath can be taken for five

to thirty minutes. When it is over, the body should be rubbed dry and the patient put to bed.

Hip bath brings down the temperature in high fever and given in the manner described above it never does any harm, and may do much good. It relieves constipation and improves digestion. The patient feels fresh and active after it. In cases of constipation, Kunhe advises a brisk walk for half an hour immediately after the bath. It should never be given on a full stomach.

I have tried hip baths on a fairly large scale. They have proved efficacious in more than 75 cases out of 100. In cases of hyperpyrexia, if the patient's condition permits of his being seated in the tub, the temperature immediately invariably falls at least two to three degrees and the onset of delirium is averted.

The rationale of the hip bath according to Kunhe is this. Whatever the apparent cause of fever, the real cause in every case is one and the same, i.e. accumulation of waste matter in the intestines. The heat generated by the putrefaction of this waste matter is manifested in the form of fever and several other ailments. Hip bath brings down this internal fever so that fever and other ailments which are the external manifestations thereof subside automatically. How far this reasoning is correct, I cannot say. The speciality of Nature Cure methods lies in the fact that being natural, they can be safely practised by laymen. If a man, suffering from headache, wets a piece of cloth in cold water and wraps it round his head, it can do no harm. The addition of earth to cold water enhances the utility of the cold pack.

Now about the sitz or friction-bath. The organ of reproduction is one of the most sensitive parts of the body. There is something illusive about the sensitiveness of the glans penis and the foreskin. Any way, I know not how to describe it. Kunhe has made use of this knowledge for therapeutic purposes. He advises application of gentle friction to the outer end of the external sexual organ by means of a soft wet piece of cloth, while cold water is being

poured. In the case of the male the glans penis should be covered with the foreskin before applying friction. The method advised by Kunhe is this : A stool should be placed in a tub of cold water so that the seat is just about the level of the water in the tub. The patient should sit on the stool with his feet outside the tub and apply gentle friction to the sexual organ which just touches the surface of the water in the tub. This friction should never cause pain. On the contrary the patient should find it pleasant and feel rested and peaceful at the end of the bath. Whatever the ailment, the sitz bath makes the patient feel better for the time being. Kunhe places sitz baths higher than hip baths. I have had much less experience of the former than of the latter. The blame, I think, lies mostly with myself. I have been lax. Those whom I advised sitz bath, have not been patient with the experiment, so that I cannot express an opinion on the efficacy of these baths, based on personal experience. It is worth a trial by every one. If there is any difficulty about finding a tub, it is possible to pour water from a jug or a *lota* and take the friction bath. It is bound to make the patient feel rested and peaceful.

A few words about wet sheet packs will not be out of place. It is very useful in pyrexia and insomnia. The method of giving wet sheet packs is this. Spread three or four thick broad woollen blankets on a cot and on top of them a thick cotton sheet dipped in cold water with the water wrung out. The patient lies flat on the wet sheet with his head resting on a pillow outside the sheet. The wet sheet and the blankets are wrapped round the patient covering the whole body except the head which is covered with a damp towel treated after the manner of the wet sheet. The sheet and the blankets are wrapped round the patient, so that outside air cannot get inside. Though the patient feels a gentle shock when first laid in the wet sheet pack, he finds it pleasant afterwards. In a minute or two he begins to feel warm, unless the fever has become chronic, in about five minutes it begins to come down with sweating. In resistant cases I have kept the patient wrapped in the

wet sheet pack up to half an hour. This has finally resulted in sweating. Sometimes, there is no sweating, but the patient goes off to sleep. In that case, he should not be awakened. The sleep indicates that the wet sheet pack has produced a soothing effect and he is quite comfortable. The temperature invariably falls at least by one or two degrees as a result of the wet sheet pack.

Wet sheet packs are also useful in the treatment of prickly heat, urticaria, other forms of skin irritation, measles, smallpox etc. I have tried them on a fairly large scale for these ailments. For smallpox and measles cases, I added enough potassium permanganate to the water to give it a light pink colour. The sheet used for these patients, should afterwards be sterilized by soaking it in boiling water and leaving it in it till it cools down sufficiently and then washed with soap and water.

In cases where circulation has become sluggish, the leg muscles feel sore and there is a peculiar ache and feeling of discomfort in the legs, an ice massage does a lot of good. This treatment is more effective in summer months. Massaging a weak patient with ice in winter might prove a risky affair.

Now a few words about the therapeutics of hot water. An intelligent use of hot water gives relief in many cases. Application of iodine is a very popular remedy for all sorts of injuries and the like. Application of hot water will prove equally effective in most of these cases. Tincture of iodine is applied on swollen and bruised areas. Hot water fomentations are likely to give equal relief, if not more. Again, iodine drops are used in cases of earache. Irrigation of the ear with warm water is likely to relieve the pain in most of these cases. The use of iodine is attended with certain risks. The patient may have an idiosyncracy towards the drug. Iodine mistaken for something else and taken internally might prove disastrous. But there is no risk whatsoever in using hot water. Boiling water is as good a disinfectant as tincture of iodine. I do not mean to belittle the usefulness of iodine or suggest that hot water can replace it in all cases. Iodine is one of the few drugs which

I regard most useful and necessary, but it is an expensive thing. The poor cannot afford to buy it and moreover its use cannot be safely entrusted to everybody. But water is available everywhere. We may not despise its therapeutic value because it is obtained so easily. Knowledge of common household remedies often proves a godsend in many a crisis.

In cases of scorpion bite where all remedies have failed, immersion of the part in hot water has been found to relieve the pain to a certain extent.

A shivering fit or a rigor can be made to subside by putting buckets of hot boiling water all round the patient who is well wrapped up or by saturating the atmosphere of the room with steam by some other device. A rubber hot water bag is a most useful thing, but it is not to be found in every household. A glass bottle with a well fitting cork, filled with hot water and wrapped in a piece of cloth, serves the same purpose. Care should be taken to choose bottles that would not crack on hot water being poured into them.

Steam is a more valuable therapeutic agent. It can be used to make the patient sweat. Steam baths are most useful in cases of rheumatism and other joint-pains. The easiest as well as the oldest method of taking steam bath is this. Spread a blanket or two on a sparsely but tightly woven cot and put one or two covered vessels full with boiling water under it. Make the patient lie flat on the cot and cover him up in such a way that the ends of the covering blankets touch the ground and thus prevent the steam from escaping and the outside air from getting in. After arranging everything as above, the lid from the vessels containing boiling water is removed and steam soon gets on to the patient lying between the blankets. It may be necessary to change the water once or twice. Usually in India people keep an *angithi* under the pots to keep the water boiling. This ensures continuous discharge of steam but is attended with risk of accidents. A single spark might set fire to the blankets or to the cot and endanger the patient's life. Therefore, it is advisable to use

the method described by me even though it might seem slow and tedious.

Some people add *neem* leaves or other herbs to the water used for generating steam. I do not know if such an addition increases the efficiency of steam. The object is to induce sweat and that is attained by mere steam.

In cases of cold feet or aching of the legs, the patient should be made to sit with his feet and legs immersed up to the knees in as hot water as he can bear. A little mustard powder can be added to the water. The foot bath should not last for more than fifteen minutes. This treatment improves the local circulation and gives immediate relief.

In cases of common cold and sore throat a steam kettle which is very much like an ordinary tea kettle with a long nozzle can be used for applying steam to the nose or throat. A rubber tube of required length can be attached to any ordinary kettle for this purpose.

Key to Health, pp. 63 to 75

3. Akash (Ether ?)

Akash is a difficult word to translate as are indeed all the other four elements so-called. For *pani* is not mere water in the original, nor *vayu* wind, or *prithvi* earth, or *teja* light. *Akash* is ether least of all. Perhaps the nearest equivalent is emptiness taken in its literal sense. And it is horribly inexpressive of the original. All the five in the original are as living as life. If, however, we take ether as the nearest equivalent for *akash*, we must say that we know very little about ether itself and *akash* much less. Our knowledge of its therapeutic uses is still more limited. *Akash* might be taken for the empty space surrounding the earth and the atmosphere round it. On a clear day, on looking up, one sees a beautiful mauve blue canopy which is known as the *akash* or sky. So far as we are concerned, this sky or the ether is limitless. We are surrounded by it on every side, and there is no nook or corner without it. Generally we imagine that the sky is something resting upon the high — it is the blue canopy above us. But the

sky is as much above us as below and all around us. We move round and round with the earth. Therefore the *akash* is round and everybody is within it. It is an envelope whose outermost surface is measureless. The lower strata of the *akash* for a number of miles are filled with air. But for this man would become suffocated in spite of the emptiness. True, we cannot see the air, but we can feel it when in motion. Sky or the ether is the abode of atmosphere. One can pump out air, say from an empty bottle and create a vacuum, but who can pump out the vacuum itself ? That is *akash*.

This *akash* we have to make use of to maintain or to regain health. Air being most essential to sustain life, Nature has made it omnipresent. But the omnipresence of air is only relative. It is not limitless in reality. Scientists tell us that after a certain number of miles above the earth there is no air. It is said that earthly creatures cannot exist outside this atmosphere. This statement may or may not be true. All that we are concerned with here is that *akash* extends beyond the atmosphere. Some day the scientists might prove that what we call ether is also something which fills the empty space — *akash*. Then we will have to discover a new name for the empty space that holds neither air nor the ether. Be that as it may, the mystery of this empty space all around us is most intriguing. We cannot solve it unless we can solve the mystery of God Himself. This much might be said that the more we utilize this great element *akash* the healthier we will be. The first lesson to be learnt is this, that we should not put any partition between ourselves and the sky — the infinite — which is very near and very far away. If our bodies could be in contact with the sky without the intervention of houses, roofs and even clothes, we are likely to enjoy the maximum amount of health. This is not possible for everyone. But all can and should accept the validity of the statement and adapt life accordingly. To the extent that we are able to approach the state in practice, we will enjoy contentment and peace of mind.

This train of thought will make the thinker keep his surroundings as open as possible. He will not fill the house with unnecessary furniture and will use the minimum of clothes that are necessary. Many households are so packed with all sorts of unnecessary decorations and furniture which one can very well do without, that a simple living man will feel suffocated in those surroundings. They are nothing but means of harbouring dust, bacteria and insects.

My desire to be in tune with the infinite has saved me from many complications in life. It led not merely to simplicity of household and dress but all round simplicity in the mode of my life. In a nutshell, and in the language of the subject under discussion I have gone on creating more and more contact with *akash*. With the increase in the contact went improvement in health. I had more contentment and peace of mind and the desire for belongings almost disappeared. He who will establish contact with the infinite possesses nothing and yet possesses everything. In the ultimate analysis, man owns that, of which he can make legitimate use and which he can assimilate. If everybody followed this rule, there would be room enough for all and there would be neither want nor overcrowding.

It follows that one should make it a point to sleep in the open. Sufficient covering should be used to protect oneself against the inclemencies of the weather — against cold and dew. In rainy season an umbrella-like roof without walls should be used for keeping the rain out. For the rest, the starlit blue canopy should form the roof, so that whenever one opens one's eyes, he or she can feast them on the everchanging beautiful panorama of the heavens. He will never tire of the scene and it will not dazzle or hurt his eyes. On the contrary, it will have a soothing effect on him. To watch the different starry constellations floating in their majesty is a feast for the eyes. One who establishes contact with the stars as living witnesses to all his thoughts will never allow any evil or impurity to enter his mind and will enjoy peaceful, refreshing sleep.

Let us descend from the *akash* above to the *akash* within and immediately about us. Thus the skin has millions of pores. If we fill up the empty space within these pores, we simply die. Any clogging of the pores therefore must interfere with the even flow of health. Similarly we must not fill up the digestive tract with unnecessary foodstuffs. We should eat only as much as we need and no more. Often one overeats or eats indigestible things without being aware of it. An occasional fast, say once a week or once a fortnight, will enable one to keep the balance even. If one is unable to fast for the whole day, one should miss one or more meals during the day. That Nature ȧbhors a vacuum is only partially true. Nature constantly demands a vacuum. The vast space surrounding us is the standing testimony of the truth.

Key to Health, pp. 75 to 81

4. Sunlight

As in the case of the other elements, which have been already dealt with, man cannot do without sunlight. The sun is the source of light and heat. If there was no sun, there would be neither light nor warmth. Unfortunately we do not make full use of sunlight and consequently we are unable to enjoy perfect health. Sun-bath is as useful as ordinary water-bath though the two cannot replace one another. In cases of debility and slow circulation, exposure of the uncovered body to the morning sun acts as an all-round general tonic and accelerates the metabolism. The morning sun has the largest amount of ultra-violet rays which are a most effective component of the sun's rays. If the patient feels cold, he should lie in the sun covered up and gradually expose more and more of his body as he gets used to it. One can also take the sun-bath pacing up and down in the sun without any clothes on, in a private enclosure or in any other place away from the public gaze. If such place is not within easy reach, one can just cover up the private parts by tying a piece of cloth or a *langoti* and expose the rest of the body to the sun.

I know of many persons who have been benefited by sun-baths. It is a well-known treatment for tuberculosis.

Sun-bath or helio-therapy is no longer confined to the sphere of naturopathy. Orthodox medicine has taken it up from naturopathy and developed it further. In cold countries, special glass buildings have been constructed under medical supervision, so that the glass lets in the sun's rays and at the same time protects patients against the cold. Sun-treatment often results in the cure of intractable ulcers. To produce sweating, I have made the patients lie in the sun at about 11 a.m., i.e. a little before midday. The experiment has been successful and the patients are soon bathed in sweat. In these cases the head should be protected from the sun by means of a cold mud poultice. Banana or any other leaves can be used to cover up the head and face, and thus further help in keeping the head cool and well protected. The head should never be exposed to strong sunlight.

Key to Health, pp. 81 to 83

5. Air

This fifth element is as important as the four already discussed in the foregoing pages. The human body which is composed of the five elements cannot do without any one of them. Therefore no one should be afraid of air. Generally, wherever our people go, they make devices to keep out the sun and the air and thus jeopardize their health. If one cultivates the habit of living in the open in the midst of plenty of fresh air, right from childhood, the body will become hardened and he or she will never suffer from cold in the head and the like ailments.

Key to Health, p. 83

Q. It has been said that Nature Cure can be applied to every disease. If so, can it cure short or long-sightedness, cataract and other eye diseases? Can one avoid spectacles? Can hernia, tonsils etc. which need the surgeon's knife be cured by Nature Cure?

A. I know that the claim attributed to Nature Cure has been made by its exponents. I do not count myself among them. This much, however, can be safely claimed. Disease springs from a wilful or ignorant breach of the

laws of Nature. It follows, therefore, that timely return to those laws should mean restoration. A person who has tried Nature beyond endurance, must either suffer the punishment inflicted by Nature or in order to avoid it, seek the assistance of the physician or the surgeon as the case may be. Every submission to merited punishment strengthens the mind of man, every avoidance saps it.

Harijan, 15-9-'46

III

NATURE CURE EXPERIMENTS

1. Faith on Its Trial

My second son, Manilal, who had already been through an acute attack of smallpox some years back, had a severe attack of typhoid, combined with pneumonia and signs of delirium at night.

The doctor was called in. He said medicine would have little effect, but eggs and chicken broth might be given with profit.

Manilal was only ten years old. To consult his wishes was out of the question. Being his guardian I had to decide. The doctor was a very good Parsi. I told him that we were all vegetarians and that I could not possibly give either of the two things to my son.

I knew Kunhe's treatment and had tried it too. I knew as well that fasting also could be tried with profit. So I began to give Manilal hip-baths according to Kunhe, never keeping him in the tub for more than three minutes, and kept him on orange juice mixed with water for three days.

But the temperature persisted, going up to 104°. At night he would be delirious. I began to get anxious. What would people say of me? What would my elder brother think of me? Could we not call in another doctor? Why not have an Ayurvedic physician? What right had the parents to inflict their fads on their children?

I was haunted by thoughts like these. Then a contrary current would start. God would surely be pleased to see that I was giving the same treatment to my son as I would give myself. I had faith in hydropathy and little faith in allopathy. The doctors could not guarantee recovery. At best they could experiment. The thread of life was in the hands of God. Why not trust it to Him and in His name go on with what I thought was the right treatment ?

My mind was torn between these conflicting thoughts. It was night. I was in Manilal's bed lying by his side. I decided to give him a wet sheet pack. I got up, wetted a sheet, wrung the water out of it and wrapped it about Manilal, keeping only his head out and then covered him with two blankets. To the head I applied a wet towel. The whole body was burning like hot iron, and quite parched. There was absolutely no perspiration.

I was sorely tired. I left Manilal in the charge of his mother, and went out for a walk on Chaupati to refresh myself. It was about ten o'clock. Very few pedestrians were out. Plunged in deep thought, I scarcely looked at them. 'My honour is in Thy keeping, Oh Lord, in this hour of trial', I repeated to myself. Ramanama was on my lips. After a short time I returned, my heart beating within my breast.

No sooner had I entered the room than Manilal said, 'You have returned, Bapu ?'

'Yes, darling.'

'Do please pull me out. I am burning.'

'Are you perspiring, my boy ?'

'I am simply soaked, do please take me out.'

I felt his forehead. It was covered with beads of perspiration. The temperature was going down. I thanked God.

'Manilal, your fever is sure to go now. A little more perspiration and then I will take you out.'

'Pray, no. Do deliver me from this furnace. Wrap me some other time if you like.'

I just managed to keep him under the pack for a few minutes more by diverting him. The perspiration steamed

down his forehead. I undid the pack and dried his body. Father and son fell asleep in the same bed.

And each slept like a log. Next morning Manilal had much less fever. He went on thus for forty days on diluted milk and fruit juices. I had no fear now. It was an obstinate type of fever, but it had been got under control.

Today Manilal is the healthiest of my boys. Who can say whether his recovery was due to God's grace, or to hydropathy, or to careful dietary and nursing? Let everyone decide according to his own faith. For my part I was sure that God had saved my honour, and that belief remains unaltered to this day.

Autobiography, pp. 302 to 305

2. Experiments in Earth and Water Treatment

With the growing simplicity of my life, my dislike for medicines steadily increased. While practising in Durban, I suffered for some time from debility and rheumatic inflammation. Dr. P. J. Mehta, who had come to see me, gave me treatment, and I got well. After that, up to the time when I returned to India, I do not remember having suffered from any ailment to speak of.

But I used to be troubled with constipation and frequent headaches, while at Johannesburg, I kept myself fit with occasional laxatives and a well-regulated diet. But I could hardly call myself healthy, and always wondered when I should get free from the incubus of these laxative medicines.

About this time I read of the formation of a 'No Breakfast Association' in Manchester. The argument of the promoters was that Englishmen ate too often and too much, that their doctors' bills were heavy because they ate until midnight, and that they should at least give up breakfast, if they wanted to improve this state of affairs. Though all these things could not be said of me, I felt that the argument did partly apply in my case. I used to have three square meals daily in addition to afternoon tea. I was never a spare eater and enjoyed as many delicacies as could be had with a vegetarian and spiceless diet. I scarcely ever got up before six or seven. I therefore argued that,

if I also dropped the morning breakfast, I might become free from headaches. So I tried the experiment. For a few days it was rather hard, but the headaches entirely disappeared. This led me to conclude that I was eating more than I needed.

But the change was far from relieving me of constipation. I tried Kunhe's hip-baths, which gave some relief but did not completely cure me. In the meantime the German who had a vegetarian restaurant, or some other friend, I forget who, placed in my hands Just's *Return to Nature*. In this book I read about earth treatment. The author also advocated fresh fruit and nuts as the natural diet of man. I did not at once take to the exclusive fruit diet, but immediately began experiments in earth treatment, and with wonderful results. The treatment consisted in applying to the abdomen a bandage of clean earth moistened with cold water and spread like a poultice on fine linen. This I applied at bedtime, removing it during the night or in the morning, whenever I happened to wake up. It proved a radical cure. Since then I have tried the treatment on myself and my friends and never had reason to regret it. In India I have not been able to try this treatment with equal confidence. For one thing, I have never had time to settle down in one place to conduct the experiments. But my faith in earth and water treatment remains practically the same as before. Even today I give myself the earth treatment to a certain extent and recommend it to my co-workers, whenever occasion arises.

Though I have had two serious illnesses in my life, I believe that man has little need to drug himself. 999 cases out of a thousand can be brought round by means of a well-regulated diet, water and earth treatment and similar household remedies. He who runs to the doctor, *vaidya* or *hakim* for every little ailment, and swallows all kinds of vegetable and mineral drugs, not only curtails his life, but, by becoming the slave of his body instead of remaining its master, loses self-control, and ceases to be a man.

Let no one discount these observations because they are being written in a sickbed. I know the reasons for my

illness. I am fully conscious that I alone am responsible for them, and it is because of that consciousness that I have not lost patience. In fact I have thanked God for them as lessons and successfully resisted the temptation of taking numerous drugs. I know my obstinacy often tries my doctors, but they kindly bear with me and do not give me up.

However, I must not digress. Before proceeding further, I should give the reader a word of warning. Those who purchase Just's book on the strength of this chapter should not take everything in it to be gospel truth. A writer almost always presents one aspect of a case, whereas every case can be seen from no less than seven points of view, all of which are probably correct by themselves, but not correct at the same time and in the same circumstances. And then many books are written with a view to gaining customers and earning name and fame. Let those, therefore, who read such books as these do so with discernment, and take advice of some experienced man before trying any of the experiments set forth, or let them read the books with patience and digest them thoroughly before acting upon them.

Autobiography, pp. 329 to 331

3. Necessity of Milk

Whilst I was engaged on the recruiting campaign in Kheda, an error in diet laid me low, and I was at death's door. I tried in vain to rebuild a shattered constitution without milk. I sought the help of the doctors, *vaidyas* and scientists whom I knew, to recommend a substitute for milk. Some suggested *mung* water, some *mowhra* oil, some almond-milk. I wore out my body in experimenting on these, but nothing could help me to leave the sickbed.

I might not take cow's or buffalo's milk, as I was bound by a vow. The vow of course meant the giving up of all milks, but as I had mother cow's and mother buffalo's only in mind when I took the vow, and as I wanted to live, I somehow beguiled myself into emphasizing the letter of the vow and decided to take goat's milk. I was

fully conscious, when I started taking mother goat's milk, that the spirit of my vow was destroyed.

I would therefore urge those who, on the strength of the theory propounded by me, may have given up milk, not to persist in the experiment, unless they find it beneficial in every way, or unless they are advised by experienced physicians. Up to now my experience here has shown me that for those with a weak digestion and for those who are confined to bed there is no light and nourishing diet equal to that of milk.

Autobiography, pp. 333 & 334

4. Treating a Fractured Arm

On the boat bringing them (my wife and the children) to South Africa, Ramdas, my third son, broke his arm while playing with the ship's captain. The captain looked after him well and had him attended to by the ship's doctor. Ramdas landed with his hand in a sling. The doctor had advised that, as soon as we reached home, the wound should be dressed by a qualified doctor. But this was the time when I was full of faith in my experiments in earth treatment. I had even succeeded in persuading some of my clients who had faith in my quackery to try the earth and water treatment.

What then was I to do for Ramdas ? He was just eight years old. I asked him if he would mind my dressing his wound. With a smile he said he did not mind at all. It was not possible for him at that age to decide what was the best thing for him, but he knew very well the distinction between quackery and proper medical treatment. And he knew my habit of home treatment and had faith enough to trust himself to me. In fear and trembling I undid the bandage, washed the wound, applied a clean earth poultice and tied the arm up again. This sort of dressing went on daily for about a month until the wound was completely healed. There was no hitch, and the wound took no more time to heal than the ship's doctor had said it would under the usual treatment.

This and other experiments enhanced my faith in such household remedies, and I now proceeded with them with

more self-confidence. I widened the sphere of their application, trying the earth and water and fasting treatment in cases of wounds, fevers, dyspepsia, jaundice and other complaints, with success on most occasions. But nowadays I have not the confidence I had in South Africa, and experience has even shown that these experiments involve obvious risks.

The reference here, therefore, to these experiments is not meant to demonstrate their success. I cannot claim complete success for any experiment. Even medical men can make no such claim for their experiments. My object is only to show that he who would go in for novel experiments must begin with himself. That leads to a quicker discovery of truth, and God always protects the honest experimenter.

Autobiography, pp. 375 & 376

5. Haemorrhage

Now it happened that Kasturba, who had a brief respite after her operation, had again begun getting haemorrhage, and the malady seemed to be obstinate. Hydropathic treatment by itself did not answer. She had not much faith in my remedies, though she did not resist them. She certainly did not ask for outside help. So when all my remedies had failed, I entreated her to give up salt and pulses. She would not agree, however much I pleaded with her, supporting myself with authorities. At last she challenged me, saying that even I could not give up these articles if I was advised to do so. I was pained and equally delighted, — delighted in that I got an opportunity to shower my love on her. I said to her : 'You are mistaken. If I was ailing and the doctor advised me to give up these or any other articles, I should unhesitatingly do so. But there ! Without any medical advice, I give up salt and pulses for one year, whether you do so or not.'

She was rudely shocked and exclaimed in deep sorrow : 'Pray forgive me. Knowing you, I should not have provoked you. I promise to abstain from these things, but for heaven's sake take back your vow. This is too hard on me.'

'It is very good for you to forego these articles. I have not the slightest doubt that you will be all the better without them. As for me, I cannot retract a vow seriously taken. And it is sure to benefit me, for all restraint, whatever prompts it, is wholesome for men. You will therefore leave me alone. It will be a test for me, and moral support to you in carrying out your resolve.'

So she gave me up. 'You are obstinate. You will listen to none,' she said, and sought relief in tears.

After this Kasturba began to pick up quickly—whether as a result of the saltless and pulseless diet or of the other consequent changes in her food, I cannot say. But she rallied quickly, haemorrhage completely stopped, and I added somewhat to my reputation as a quack.

Autobiography, pp. 399 & 400

6. Pleurisy

The persistence of the pleurisy (in London) caused some anxiety, but I knew that the cure lay not in taking medicine internally but in dietetic changes assisted by external remedies.

I called in Dr. Allinson of vegetarian fame, who treated diseases by dietetic modifications and whom I had met in 1890. He thoroughly overhauled me. I explained to him how I had pledged myself not to take milk. He cheered me up and said: 'You need not take milk. In fact I want you to do without any fat for some days.' He then advised me to live on plain brown bread, raw vegetables such as beet, radish, onion, and other tubers and greens, and also fresh fruit, mainly oranges. The vegetables were not to be cooked but merely grated fine, if I could not masticate them.

I adopted this for about three days, but raw vegetables did not quite suit me. My body was not in a condition to enable me to do full justice to the experiment. I was nervous about taking raw vegetables.

Dr. Allinson also advised me to keep all the windows of my room open for the whole twenty-four hours, bathe in tepid water, have an oil massage on the affected parts

and a walk in the open for fifteen to thirty minutes. I liked all these suggestions.

My room had French windows which, if kept wide open, would let in the rain. The fanlight could not be opened. I therefore got the glass broken, so as to let in fresh air, and I partially opened the windows in a manner not to let in rain.

All these measures somewhat improved my health, but did not completely cure me.

Dr. Allinson, when he next called, relaxed his restrictions and permitted me to have groundnut butter or olive oil for the sake of fat, and to take the vegetables cooked, if I chose, with rice. These changes were quite welcome, but they were far from giving me a complete cure. Very careful nursing was still necessary, and I was obliged to keep mostly in bed.

Whilst things were going on in this way, Mr Roberts one day came to see me and urged me very strongly to go home. 'You cannot possibly go to Netley in this condition. There is still severer cold ahead of us. I would strongly advise you to get back to India, for it is only there that you can be completely cured.'

I accepted his advice and began to make preparations for returning to India.

Dr. Jivraj Mehta had bandaged my ribs with 'Mede's Plaster' and had asked me not to remove it till we reached the Red Sea. For two days I put up with the discomfort, but finally it became too much for me. It was with considerable difficulty that I managed to undo the plaster and regain the liberty of having a proper wash and bath.

My diet consisted mostly of nuts and fruits. I found that I was improving every day and felt very much better by the time we entered the Suez Canal. I was weak, but felt entirely out of danger, and I gradually went on increasing my exercise. The improvement I attributed largely to the pure air of the temperate zone.

Autobiography, pp. 438 to 442

7. Near Death's Door

I very nearly ruined my constitution during the recruiting campaign. In those days my food principally consisted of groundnut butter and lemons. I knew that it was possible to eat too much butter and injure one's health, and yet I allowed myself to do so. This gave me a slight attack of dysentery. I did not take serious notice of this, and went that evening to the Ashram, as was my wont every now and then. I scarcely took any medicine those days. I thought I should get well if I skipped a meal, and indeed I felt fairly free from trouble as I omitted the morning meal the next day. I knew, however, that to be entirely free I must prolong my fast and, if I ate anything at all, I should have nothing but fruit juices.

There was some festival that day, and although I had told Kasturba that I should have nothing for my midday meal, she tempted me and I succumbed. As I was under a vow of taking no milk or milk products, she had specially prepared for me a sweet wheaten porridge with oil added to it instead of *ghee*. She had reserved too a bowlful of *mung* for me. I was fond of these things, and I readily took them, hoping that without coming to grief I should eat just enough to please Kasturba and to satisfy my palate. But the devil had been only waiting for an opportunity. Instead of eating very little I had my fill of the meal. This was sufficient invitation to the angel of death. Within an hour the dysentery appeared in acute form.

All the friends surrounded me deeply concerned. They were all love and attention, but they could not relieve my pain. And my obstinacy added to their helplessness. I refused all medical aid. I would take no medicine, but preferred to suffer the penalty for my folly. So they looked on in helpless dismay. I must have had thirty to forty motions in twenty-four hours. I fasted, not taking even fruit juices in the beginning. The appetite had all gone. I had thought all along that I had an iron frame, but I found that my body had now become a lump of clay. It had lost all power of resistance. The motions still continued, leaving me completely exhausted. The exhaustion

brought on a delirious fever. The friends got more nervous, and called in more doctors. But what could they do with a patient who would not listen to them ?

I had now been trying hydropathy which gave some relief, but it was a hard job to build up the body. The many medical advisers overwhelmed me with advice, but I could not persuade myself to take anything. One night, I gave myself up to despair. I felt that I was at death's door.

Whilst I lay thus ever expectant of death, Dr. Talvalkar came one day with a strange creature. He hailed from Maharashtra. He was not known to fame, but the moment I saw him I found that he was a crank like myself. He had come to try his treatment on me. He swears by the ice treatment, which he wanted to try on me. We gave him the name of 'Ice Doctor'. He is quite confident that he has discovered certain things which have escaped qualified doctors. It is a pity both for him and me that he has not been able to infect me with his faith in his system. I believe in his system up to a certain point, but I am afraid he has been hasty in arriving at certain conclusions.

But whatever may be the merits of his discoveries, I allowed him to experiment on my body. I did not mind external treatment. The treatment consisted in the application of ice all over the body. Whilst I am unable to endorse his claim about the effect his treatment had on me, it certainly infused in me a new hope and a new energy, and the mind naturally reacted on the body. I began to have an appetite and to have a gentle walk for five to ten minutes. The improvement was enough to give me interest in public activities.

Autobiography, pp. 551 to 555

IV

NATURE CURE CLINIC

Readers are aware that I have become a co-trustee with Shree Jehangir Patel and with Dr. Dinshah Mehta in his clinic at Poona. A condition of the Trust is that from January 1st this year the clinic should become a clinic for the poor instead of for the rich. My fervent hope is that rich patients will, if they come, pay to their fullest capacity and yet live in the same wards as the poor. I believe that by doing so they will derive more benefit from henceforth. Those unwilling to abide by this condition need not trouble to go to the clinic. This rule is necessary.

In addition to treatment for their ailments, poor patients will also be taught how to live healthy lives. It is a common belief today that Nature Cure is expensive, more so than Ayurvedic or allopathic. If this is proved to be true I shall have to admit failure. But I believe that the opposite is true and my experience also bears out the belief. It is the duty of a Nature Cure doctor not only to look after the body but also pay attention to and prescribe for the soul of a patient. The best prescription for the soul is of course Ramanama (God's name). I cannot today go into the meaning of and method of applying Ramanama. I will only say that the poor do not stand in need of much medicine. They die uncared for as it is. Their ignorance makes them blind to what Nature teaches us. If the Poona experiment succeeds, Dr. Dinshah Mehta's dream of a Nature Cure University will come true.

Help of India's true Nature Cure doctors is needed in this great work for the country. There can be no question of making money in it. The need is for those who are filled with the spirit of service to the poor, and only with a sufficient number of such doctors can the work progress.

Harijan, 10-2-'46

I feel that I know the method of Nature Cure for the villagers of India. Therefore I should at once have known that Nature Cure for the villagers could not be attempted in Poona City. But a Trust was made. Very sober Jehangirji Patel permitted himself to be a co-trustee with Dr. Mehta and me and I hastened to Poona to run for the poor, Dr. Mehta's erstwhile clinic which was designed for the rich. I suggested some drastic changes but last Monday the knowledge dawned upon me that I was a fool to think that I could ever hope to make an institute for the poor in a town. I realized that if I cared for the ailing poor, I must go to them and not expect them to come to me. This is true of ordinary medical treatment. It is much more so of Nature Cure. How is a villager coming to Poona to understand and carry out my instructions to apply mud poultices, take sun cure, hip and friction sitz baths or certain foods cooked conservatively ? He would expect me to give him a powder or a potion to swallow and be done with it. Nature Cure connotes a way of life which has to be learnt ; it is not a drug cure as we understand it. The treatment to be efficacious can, therefore, only take place in or near a man's cottage or house. It demands from its physician sympathy and patience and knowledge of human nature. When he has successfully practised in this manner in a village or villages, when enough men and women have understood the secret of Nature Cure, a nucleus for a Nature Cure University is founded. It should not have required eleven days' special stay in the Institute to discover this simple truth that I did not need a huge building and all its attendant paraphernalia for my purpose. I do not know whether to laugh or weep over my folly. I laughed at it and made haste to undo the blunder. This confession completes the reparation.

Harijan, 17-3-'46

Many persons wish to come to Uruli-Kanchan in order to learn Nature Cure. The Nature Cure of my conception for the villagers is limited to rendering such aid as can be given to them through what can be procured in the village.

For example, I would not need either electricity or ice for them.

Such work can only be for those like me who have become village-minded, whose heart even while they live in a city is in the village. Therefore, the Trustees have given over the work entirely to me.

Now to my conception of Nature Cure, I have from time to time written a little about it, but as the idea is developing, it will be a good thing to tell something regarding its limitations in Uruli-Kanchan. Human ailments, whether of village or town, are of three kinds, viz. bodily, mental and spiritual. And what applies to one individual applies generally to the other and also to society as a whole.

The majority of the inhabitants of Uruli-Kanchan are business folk. Mangs live on one side of the village. Mahars on another and people of the Kanchan caste on yet another. The name of the village is derived from this last group. There are some gypsies living here too, who are termed criminal tribes under the law. The Mangs earn their living by making ropes etc. They were well off during the war but have now fallen on bad days and are living from hand to mouth. The problem that faces the Nature Cure doctor is how to deal with the malady of the Mangs, which is by no means an ailment to be ignored. It is really the duty of the business men in Uruli-Kanchan to stamp out this social disease. No medicines from any dispensary are going to avail in this case and yet it is no less poisonous a disease than cholera. Some of the tenements of the Mangs are fit only for a bonfire. But burning will not provide them with new dwellings. Where would they put their belongings, where would they seek shelter from rain and cold? These are the difficulties to be overcome and the Nature Cure physician cannot be blind to them. What can be done for the criminal tribes? They do not deliberately commit crime for the joy of it. They are victims of an age-long tradition and therefore labelled criminals. It becomes the duty of the residents of Uruli-Kanchan to free

them from the evil habit. The Nature Cure man may not neglect this work. Such problems will continually face him. Thus on reflection we can see that the field of work for him is very wide and that it is work for true Swaraj. It can succeed through God's grace, only if all the workers and residents of Uruli-Kanchan are true and determined to reach the goal.

Harijan, 11-8-'46

V

RAMANAMA AND NATURE CURE

During part of his illness my father was in Porbandar. There every evening he used to listen to the Ramayana. The reader was a great devotee of Rama — Ladha Maharaja of Bileshwar. It was said of him that he cured himself of his leprosy not by any medicine, but by applying to the affected parts *bilva* which had been cast away after being offered to the image of Mahadeva in Bileshwar temple, and by regular repetition of Ramanama. His faith, it was said, had made him whole. This may or may not be true. We, at any rate, believed the story. And it is a fact that when Ladha Maharaja began his reading of the Ramayana his body was entirely free from leprosy.

Autobiography, p. 48

Perhaps I am right in saying that the potency of Ramanama was brought vividly home to me in Uruli-Kanchan. It was there that I asserted that the surest remedy for all our ills was Ramanama. He who can make full use of it can show powerful results with very little outside effort.

Harijan, 22-6-'47

There is no connection between Ramanama of my conception and *jantar mantar* (charms). I have said that to take Ramanama from the heart means deriving help from an incomparable power. The atom bomb is as nothing compared with it. This power is capable of removing all pain. It must, however, be admitted that it is easy to say

that Ramanama must come from the heart, but to attain the reality is very difficult. Nevertheless, it is the biggest thing man can possess.

Harijan, 13-10-'46

My conception of Nature Cure, like everything else, has undergone a progressive evolution. And for years I have believed that if a person is filled with the presence of God and has thus attained the state of dispassion, he can surmount handicaps against long life. I have come to the conclusion, based on observation and scriptural reading, that when a man comes to that complete living faith in the Unseen Power and has become free from passion, the body undergoes internal transformation. This does not come about by mere wish. It needs constant vigilance and practice. In spite of both, unless God's grace descends upon one, human effort comes to naught.

Press Report, 12-6-'45

Nature Cure treatment means that treatment which befits man. By "man" is meant not merely man as an animal, but as a creature possessing, in addition to his body, both mind and soul. For such a being Ramanama is the truest Nature Cure treatment. It is an unfailing remedy. The expression Ramabana or infallible cure is derived from it. Nature, too, indicates that for man it is the worthy remedy. No matter what the ailment from which a man may be suffering, recitation of Ramanama from the heart is the sure cure. God has many names. Each person can choose the name that appeals most to him. Ishwara, Allah, Khuda, God mean the same. But the recitation must not be parrot-like, it must be born of faith of which endeavour will be some evidence. What should the endeavour consist of? Man should seek out and be content to confine the means of cure to the five elements of which the body is composed, i.e., earth, water, *akash*, sun and air. Of course, Ramanama must be the invariable accompaniment. If in spite of this, death supervenes, we may not mind. On the contrary, it should be welcomed. Science has not so far discovered any recipe for making the body immortal. Immortality is an attribute of the soul.

That is certainly imperishable, but it is man's duty to try to express its purity.

If we accept the above reasoning, it will automatically limit the means permissible under Nature Cure. And man is thereby saved from all the paraphernalia of big hospitals, eminent doctors etc. The large majority of persons in the world can never afford these. Why, then, should the few desire what the many cannot have?

Harijan, 3-3-'46

Shri Ganeshshastri Joshi, *vaidya*, tells me after reading the above article, that in Ayurveda, too, there is ample testimony to the efficacy of Ramanama as a cure for all disease. Nature Cure occupies the place of honour and in it Ramanama is the most important. When Charaka, Vagbhata and other giants of medicine in ancient India wrote, the popular name for God was not Rama but Vishnu. I myself have been a devotee of Tulsidas from my childhood and have, therefore, always worshipped God as Rama. But I know that if, beginning with Omkar, one goes through the entire gamut of God's names current in all climes, all countries and all languages, the result is the same. He and His Law are one. To observe His Law is, therefore, the best form of worship. A man who becomes one with the Law does not stand in need of vocal recitation of the name. In other words, an individual with whom contemplation on God has become as natural as breathing, is so filled with God's spirit that knowledge or observance of the Law becomes second nature, as it were, with him. Such an one needs no other treatment.

The question, then, arises as to why, in spite of having the prince of remedies at hand, we know so little about it; and why even those who know, do not remember Him or remember Him only by lip-service, not from the heart. Parrot-like repetition of God's name signifies failure to recognize Him as the panacea for all ills.

How can they? This sovereign remedy is not administered by doctors, *vaidyas*, *hakims* or any other medical practitioners. These have no faith in it. If they were to admit that the spring of the Holy Ganga could be found

in every home, their very occupation or means of livelihood would go. Therefore, they must perforce rely on their powders and potions as infallible remedies. Not only do these provide bread for the doctor, but the patient, too, seems to feel immediate relief. If a medical practitioner can get a few persons to say: "So and so gave me a powder and I was cured," his business is established.

Nor, it must be borne in mind, would it really be of any use for doctors to prescribe God's name to patients unless they themselves were conscious of its miraculous powers. Ramanama is no copy-book maxim. It is something that has to be realized through experience. One who has had personal experience alone can prescribe it, not any other.

The Vaidyaraj has copied out for me four verses. Out of these, Charaka's is the simplest and most apt. It means that if one were to obtain mastery over even one out of the thousand names of Vishnu, all ailments would vanish.*

Harijan, 24-3-'46

A noted Ayurvedic physician told me the other day: "All my life I have been administering drugs. But since you have prescribed Ramanama as a cure for physical ailments it has occurred to me that what you say has, too, the authority of Vagbhata and Charaka." The recitation of Ramanama as a remedy for spiritual ailments is as old as the hills. But the greater includes the less. And my claim is that the recitation of Ramanama is a sovereign remedy for our physical ailments also. A Nature Cure man would not tell the patient: 'Invite me and I shall cure you of your ailment.' He will only tell about the all-healing principle that is in every being, and how one can cure oneself by evoking it and making it an active force in his life. If India could realize the power of that principle, not only would we be free but we would be a land of healthy individuals too—not the land of epidemics and ill-health that we are today.

* विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम् ।
स्तुवन्नामसहस्रेण ज्वरान् सर्वान् व्यपोहति ॥

The potency of Ramanama is, however, subject to certain conditions and limitations. Ramanama is not like black magic. If some one suffers from surfeit and wants to be cured of its after-effects so that he can again indulge himself at the table, Ramanama is not for him. Ramanama can be used only for a good, never for an evil end, or else thieves and robbers would be the greatest devotees. Ramanama is for the pure in heart and for those who want to attain purity and remain pure. It can never be a means for self-indulgence. The remedy for surfeit is fasting, not prayer. Prayer can come in only when fasting has done its work. It can make fasting easy and bearable. Similarly, the taking of Ramanama will be a meaningless farce when at the same time you are drugging your system with medicines. A doctor who uses his talent to pander to the vices of his patient degrades himself and his patient.* What worse degradation can there be for man than that instead of regarding his body as an instrument of worshipping his Maker, he should make it the object of adoration and waste money like water to keep it going anyhow? Ramanama, on the other hand, purifies while it cures, and, therefore, it elevates. Therein lies its use as well as its limitation.

Harijan, 7-4-'46

I have no doubt whatsoever that the spread of Ramanama and pure living are the best and cheapest preventives of disease. The tragedy is that doctors, *hakims* and *vaidyas* do not make use of Ramanama as the sovereign of cures. There is no place given to it in current Ayurvedic literature, except it be in the shape of a charm which will drive people further into the well of superstition. Ramanama has, in fact, no connection with superstition. It is Nature's supreme law. Whoever observes it, is free from disease and vice versa. The same law which keeps one free from disease, applies also to its cure. An

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* We want healers of souls rather than of bodies. The multiplicity of hospitals and medical men is no sign of civilization. The less we and others pamper our body, the better for us and the world.

Young India, 29-9-'27

apt question is as to why a man who recites Ramanama regularly and leads a pure life should ever fall ill. Man is by nature imperfect. A thoughtful man strives after perfection, but never attains it. He stumbles on the way, however, unwittingly. The whole of God's law is embodied in a pure life. The first thing is to realize one's limitations. It should be obvious that the moment one transgresses those limits, one falls ill. Thus, a balanced diet eaten in accordance with needs gives one freedom from disease. How is one to know what is the proper diet for one? Many such enigmas can be imagined. The purport of it all is that everyone should be his own doctor and find out his limitations. The man who does so will surely live upto 125.

Doctor friends claim that they do nothing more than investigating the laws and act accordingly and that, therefore, they are the best Nature Cure men. Everything can be explained away in this manner. All I want to say is that anything more than Ramanama is really contrary to true Nature Cure. The more one recedes from this central principle, the farther away one goes from Nature Cure. Following this line of thought, I limit Nature Cure to the use of the five elements. But a *vaidya* who goes beyond this and uses such herbs, as grow or can be grown in his neighbourhood, purely for service of the sick and not for money, may claim to be a Nature Cure man. But where are such *vaidyas* to be found? Today most of them are engaged in making money. They do no research work and it is because of their greed and mental laziness that the science of Ayurveda is at a low ebb.

Harijan, 19-5-'46

Gandhiji presented Ramanama to the village-folk assembled at Uruli-Kanchan as a natural Therapeutic No. 1 for the cure of bodily ailments: "In the song that we have just sung the devotee says: 'O Hari, you are the reliever of the people's distress.' The promise here is universal. It is not qualified or restricted to any particular kind of ailment." He told them of the conditions of success. The efficacy of Ramanama would depend on whether

it was or was not backed by a living faith. "If you are subject to anger, eat and sleep for indulgence, not solely for sustenance, you do not know the meaning of Ramanama. Your recitation of it is mere lip-service. Ramanama, to be efficacious, must absorb your entire being during its recitation and express itself in your whole life."

Patients began to come in from the next morning. There were about thirty of them. Gandhiji examined five or six of them and prescribed for them all, more or less, the same treatment with slight variations, according to the nature of each case, i.e. recitation of Ramanama, sun-bath, friction and hip-baths, a simple eliminative diet of milk, buttermilk, fruit and fruit juices with plenty of clean, fresh water to drink. "It has truly been observed," he explained at the evening prayer gathering, "that all mental and physical ailments are due to one common cause. It is, therefore, but natural that there should be a common remedy for them, too. There is a unity of cure, as there is in disease. The Shastras say so. Therefore, I prescribed Ramanama and almost the same treatment for all the patients who came to me this morning. But we have a knack of explaining away the Shastras in life, when they do not suit our convenience. We have deluded ourselves into the belief that the Shastras are meant only for the benefit of the soul in the life to come, that the end of *dharma* is to acquire merit after death. I do not share that view. If *dharma* has no practical use in this life, it has none for me in the next.

"There is hardly anyone in this world who is completely free from ailment whether bodily or mental. For some of these, there is no earthly cure. For instance, Ramanama cannot perform the miracle of restoring to you a lost limb. But it can perform the still greater miracle of helping you to enjoy an ineffable peace * in spite of the loss while you live, and rob death of its sting and the grave its victory at the journey's end. Since death must

* There is no greater spell-binder of peace than the name of God — Gandhiji, Press Report, 10-1-'46.

come soon or late to everyone, why should one worry over the time ? "

He then proceeded to give them his first discourse on Nature Cure principles. The following is its gist :

" Man's physical body is composed of the five natural elements. The most essential of these is air. Man can live without food for several weeks, without water for some time, but without air he cannot live for more than a few minutes. God has, therefore, made air universally available. Shortages of food or water there may be at times, but of air never. In spite of it, we foolishly deprive ourselves of God's blessing of fresh and pure air by sleeping within doors, with doors and windows shut. One may shut the doors and windows if he is afraid of thieves at night. But why should one shut oneself up ?

" To get fresh air, one must sleep in the open. But it is no good sleeping in the open only to breathe dust and dirt-laden air. The place where you sleep must be free from both. Some people cover their faces as protection against dust and coal. It is a remedy worse than the disease. Then, there is the evil habit of breathing through the mouth. Mouth is the organ of ingestion. It is not the organ of breathing. The air passing through the nasal passages is filtered and purified and at the same time warmed up before it enters the lungs.

" Any one who fouls the air by spitting about carelessly, throwing refuse and rubbish or otherwise dirtying the ground, sins against man and Nature. Man's body is the temple of God. Anyone who fouls the air that is to enter that temple desecrates it. He takes the name of Rama in vain."

Harijan, 7-4-'46

Nature Cure consists of two parts. Firstly, to cure diseases by taking the name of God or Ramanama ; and, secondly, to prevent illness by the inculcation of right and hygienic living. The report from the village says that the inhabitants are co-operating with them in keeping the village clean. I hold that where the rules of personal,

domestic and public sanitation are strictly observed and due care is taken in the matter of diet and exercise, there should be no occasion for illness or disease. Where there is absolute purity, inner and outer, illness becomes impossible. If the village people could but understand this, they would not need doctors, *hakims* or *vaidyas.*

In Kanchangaon, there are hardly any cows. That is unfortunate. There are some she-buffaloes. But all the evidence that has come to me so far shows that buffalo's milk is no match for cow's in the health-giving quality. The *vaidyas* specially recommend cow's milk for patients. Milk is an absolute necessity for health.

Nature Cure implies an ideal mode of life and that, in its turn, presupposes ideal living conditions in towns and villages. The name of God is, of course, the hub round which the Nature Cure system revolves.

Harijan, 26-5-'46

Nature Cure means a change for the better in one's outlook on life itself. It means regulation of one's life in accordance with the laws of health. It is not a matter of taking free medicine from the hospital or for fees. A man who takes free treatment from the hospital accepts charity. The man who accepts Nature Cure never begs. Self-help enhances self-respect. He takes steps to cure himself by eliminating poisons from the system and takes precautions against falling ill in the future.

The central feature of Nature Cure treatment is Ramanama. But it must come from the heart. Right diet and balanced diet are also necessary. Today our villages are as bankrupt as we are ourselves. To produce enough vegetables, fruits and milk in the villages, is an essential part of the Nature Cure scheme. Time spent on this should not be considered a waste. It is bound to benefit all the villagers and ultimately the whole of India.

Harijan, 2-6-'46

My Nature Cure is designed solely for villagers and villages. Therefore, there is no place in it for the microscope, X-rays and similar things. Nor is there room in

..re Cure for medicines, such as quinine, emetin and penicillin. Personal hygiene and healthy living are of primary importance. And these should suffice. If everyone could achieve perfection in this art, there could be no disease. And, while obeying all the laws of Nature in order to cure illness, if it does come, the sovereign remedy ever lies in Ramanama. But this cure through Ramanama cannot become universal in the twinkling of an eye. To carry conviction to the patient, the physician has to be a living embodiment of the power of Ramanama.

Harijan, 11-8-'46

The tendency of looking to the West in order to make progress in whatever we do, should be checked. If we have to go to the West to learn Nature Cure, it cannot be of much use to India. Nature Cure is a thing which everyone can practise in the home. The advice of Nature Cure experts should not be necessary for all time. It is such a simple thing that everyone can learn it. Ramanama is the very foundation of Nature Cure of my conception. Nor should it be necessary to go across the seas in order to learn the use of earth, water, ether, sun and air. This is self-evident. Whatever other knowledge is required in this direction can be had in our villages. For instance, if herbs are used, they must be village herbs. Ayurveda teachers know all about them. If some Ayurvedic physicians are scoundrels, they cannot become good men and servants of the people by going abroad. The knowledge of anatomy and physiology has come from the West. It is very useful and necessary for all physicians. But there are plenty of means of learning it in our own country. In short, whatever useful contribution to knowledge has been made by the West, it has reached everywhere and can be learnt everywhere. I might add here that the knowledge of anatomy and physiology is not essential for learning Nature Cure.

The writings of Kunhe, Just and Father Kneip, are simple, popular and useful for all. It is our duty to read them. Practically every Nature Cure physician knows something about them. Nature Cure has not been taken

to the villages so far. We have not thought deeply and no one has thought of it in terms of the millions. This is just the beginning. No one can say where we shall stand in the end. As in all great and good enterprises, sacrifice and dedication are required to make this successful. Instead of looking up to the West, we should turn the searchlight inwards.

Harijan, 2-6-'46

Here is fine banter from a friend:

> "I wonder whether this Nature Cure has any close relation to what is being called Faith Cure. Of course, one should have faith in treatment. But there are some exclusive faith cures, for example, for smallpox, stomach pain, etc. For smallpox, as you might know, especially in the South, no treatment is given but it is considered Divine Play. We do *poojas* to Goddess Mariamma and it is almost miraculous to see most of the cases come out successful. For stomach pain, even chronic cases, many make vows before the deity at Thirupathi; and finding themselves cured, fulfil their ablutions and other obligations. To give you a fitting example, my mother had the same pain and after her visit to Thirupathi, she is now free from the disease.
>
> "Will you kindly enlighten me on this, and may I ask why people should not have such faith in Nature Cure also and save the recurring expenditure to the doctors who, as Chaucer said, maintain a fine conspiracy with the apothecary to keep a patient always a patient, which is part of the natural order of things?"

The examples that have been quoted are neither Nature Cure, nor yet Ramanama which I have included in it. But they do show how Nature cures without any treatment in many cases. They are undoubtedly cases which show the part superstition plays in Indian life. Ramanama, which is the centre of Nature Cure, is the enemy of superstition. Unscrupulous men will abuse Ramanama as they will any other thing or system. Mere lip-recitation of Ramanama has nothing to do with cure. Faith Cure, if I know it correctly, is blind cure such as the friend describes and thereby ridicules the living name of the living God. The latter is not a figment of one's imagination. It has to come from the heart. It is conscious belief in God and a knowledge of His Law that make perfect cure possible without any further aid. That Law is that a perfect mind is responsible

for perfect health of the body. A perfect mind comes from a perfect heart, not the heart known by a doctor's stethoscope, but the heart which is the seat of God. It is claimed that realization of God in the heart makes it impossible for an impure or an idle thought to cross the mind. Disease is impossible where there is purity of thought. Such a state may be difficult to attain. But the first step in the ascent to health is taken with its recognition. The next is taken when the corresponding attempt is made. This radical alteration in one's life is naturally accompanied by the observance of all other Nature's laws hitherto discovered by man. One cannot play with them and claim to have a pure heart. It can be said with justice that possession of a pure heart should do equally well without Ramanama. Only, I know no other way of attaining purity. And it is the way trodden by the sages of old all over the world. They were men of God, not superstitious men or charlatans.

If this is Christian Science, I have no quarrel with it. The way of Ramanama is not my discovery. It is probably much older than the Christian era.

A correspondent questions whether Ramanama avoids bonafide surgical operations. Of course, it does not. It cannot restore a leg that is cut off in an accident. In many cases surgical operations are unnecessary. Where they are required, they should be performed. But a man of God will not worry if a limb is lost. Recitation of Ramanama is neither an empirical method nor a makeshift.

Harijan, 9-6-'46

A friend writes :

> "Regarding your suggested cure of malaria by Ramanama, my problem is that I do not understand how to rely on a spiritual force for my physical ailments. I am also not sure if I deserve to be cured and if I am justified in praying for my salvation, when there is so much misery amongst my countrymen. The day I understand Ramanama, I shall pray for their salvation. Otherwise, I would feel more selfish than I do today."

This is from a friend whom I believe to be an earnest seeker of truth. I take public notice of his difficulty, as it is typical of that of many like him.

Spiritual force is like any other force at the service of man. Apart from the fact that it has been used for physical ailments for ages, with more or less success, it would be intrinsically wrong not to use it, if it can be successfully used for the cure of physical ailments. For, man is both matter and spirit, each acting on and affecting the other. If you get rid of malaria by taking quinine, without thinking of the millions who do not get it, why should you refuse to use the remedy which is within you, because millions will not use it through their ignorance? May you not be clean and well because millions of others will not be so, ignorantly or, may be, even cussedly? If you will not be clean out of false notions of philanthropy, you will deny yourself the duty of serving the very millions by remaining dirty and ill. Surely refusal to be spiritually well or clean is worse than the refusal to be physically clean and well.

Salvation is nothing more and nothing less than being well in every way. Why should you deny it for yourself, if thereby you show the way to others and beyond showing it, actually serve them in addition by reason of your fitness? But you are wholly selfish, when you take penicillin in order to get well, although you have the certain knowledge that the others cannot get it.

The confusion lying behind my correspondent's argument is obvious.

What, however, is true is that the taking of a pill or pills of quinine is much easier than gaining the knowledge of the use of Ramanama. It involves much effort as against the mere cost of buying quinine pills. The effort is worth making for the sake of the millions in whose name and on whose behalf my correspondent will shut Rama out of his heart.

Harijan, 1-9-'46

What is the mark of him who has Rama enthroned in his heart? If we do not know this, there is danger of Ramanama being much misinterpreted. Some misinterpretation is already in existence. Many sport rosaries and

put the sacred mark on the forehead and vainly babble His name. It may well be asked whether I am not adding to the current hypocrisy by continued insistence on Ramanama. I must not be deterred by such forebodings. Silence thus brought about is harmful. The living voice of silence needs to be backed by prolonged heartfelt practice. In the absence of such natural silence, we must try to know the marks of him who has Rama in his heart.

A devotee of Rama may be said to be the same as the steadfast one (*sthitaprajna*) of the Gita. If one goes a little deeper it will be seen that a true devotee of God faithfully obeys the five elemental forces of Nature. If he so obeys, he will not fall ill. If perchance he does, he will cure himself with the aid of the elements. It is not for the dweller in the body to get the body cured anyhow — he who believes that he is nothing but body will naturally wander to the ends of the earth in order to cure the body of its ills. But he who realizes that the soul is something apart from, though in the body, that it is imperishable in contrast to the perishable body, will not be perturbed nor mourn if the elements fail. On the contrary he will welcome death as a friend. He will become his own healer instead of seeking for medical men. He will live in the consciousness of the soul within and look to the care, first and last, of the indweller.

Such a man will take God's name with every breath. His Rama will be awake even whilst the body is asleep. Rama will always be with him in whatever he does. The real death for such a devoted man will be the loss of this sacred companionship.

As an aid to keeping his Rama with him, he will take what the five elements have to give him. That is to say, he will employ the simplest and easiest way of deriving all the benefits he can from earth, air, water, sunlight and ether. This aid is not complementary to Ramanama. It is but a means of its realization. Ramanama does not in fact require any aid. But to claim belief in Ramanama and at the same time to run to doctors do not go hand in hand.

A friend versed in religious lore who read my remarks on Ramanama sometime ago wrote to say that Ramanama is an alchemy such as can transform the body. The conservation of the vital energy has been likened to accumulated wealth, but it is in the power of Ramanama alone to make it a running stream of ever-increasing spiritual strength ultimately making a fall impossible.

Just as the body cannot exist without blood, so the soul needs the matchless and pure strength of faith. This strength can renovate the weakness of all man's physical organs. That is why it is said that when Ramanama is enshrined in the heart, it means the rebirth of man. This law applies to the young, the old, man and woman alike.

This belief is to be found in the West too. Christian Science gives a glimpse of it. But India needs no outside support for a belief which has been handed down to her people from time immemorial.

Harijan, 29-6-'47

Q. I have been repeating Ramanama according to your advice and I am getting better. I must add that the medical treatment for tuberculosis is also being followed. You have said that eating little and eating the right food enables a man to be healthy and promotes longevity. I have observed the rule about eating sparely for the last twenty-five years. Why should I have fallen a prey to tuberculosis ? Would you say, I should attribute this ill luck to some evil deed in this life or in the previous one ?

You say a man can live up to 125 years. Then, why should God have carried away Mahadevbhai, who was so useful to you ? He observed the rule of eating moderately and having a balanced diet, and he served you as his God. Why did he fall a prey to high blood-pressure ? Why did Ramakrishna Paramahamsa, who is looked upon as an incarnation of God, fall a prey to cancer, as deadly a disease as tuberculosis ? Why was he not able to fight it successfully ?

A. I have been expounding the rules of maintaining health as I know them. Spare and balanced diet may not be the same for everybody. It can be best worked out by the

individual for himself through proper reading and careful thought. But that does not mean that the individual cannot make mistakes or that his or her knowledge is complete. That is why life has been called a laboratory. One should learn from the experience of others and go forward and, if he is not successful, he should not blame others or even himself. One should not be too ready to find fault with the rule, but if after careful thought, one comes to the conclusion that a certain rule is wrong, he should be able to tell the right one and declare it.

So far as your own case is concerned, there may be several causes leading to your illness. Who can say whether you have made the right use of the five 'powers'* in your own case? So long as I believe in the laws of Nature as I know them, I have to say that you must have erred somewhere. As for Mahadev and Ramakrishna Paramahamsa to feel that even they must have erred somehow is fitter than to say that the laws are wrong. These rules are not my creation. They are the laws of Nature according to experienced men. I believe in them and try to live up to my belief. Man is after all an imperfect creature. How can he know the whole truth? That the allopathic doctors do not believe in them or, if they do, they do so in a different sense, does not impress me. What I have said, does not and should not in any way, detract from the greatness of the individuals mentioned.

Harijan, 4-8-'46

With reference to an Ashram worker who got mentally deranged and became violent, and so had to be put in confinement, Gandhiji said: "He is a fine worker. After his recovery last year, he looked after the garden and kept the hospital accounts. He worked diligently and was happy in his work. Then, he got malaria and was given a quinine injection because injection works quicker. He says the injection has gone to his head and is responsible for his mental affection. While I was working in my room this morning, I found him wandering to and fro

* Earth, water, ether, fire and wind.

outside, shouting and gesticulating. I went out to him and walked with him. He was quieted. But the moment I left him, he became uncontrollable again. He gets violent too, and listens to no one. So, he had to be sent to jail.

"It has naturally hurt me to think that one of our workers should be sent to jail. I may be asked: 'What about your Ramanama which you have claimed to be a cure-all?' Even in the face of this failure, let me reiterate that my faith remains intact. Ramanama can never fail. The failure only means a lack in us. We must seek the cause of failure within us."

Harijan, 1-9-'46

From After-Prayer Discourses

Gandhiji in today's discourse explained the conditions under which alone Ramanama could become an effective remedy. The first condition was that it should come from the heart.

Ramanama could not come from the heart unless one had cultivated the virtues of truth, honesty and purity within and without. Every day at the evening prayers, they repeated the *shlokas* describing the man with a steadfast intellect. Every one of them, Gandhiji said, could become a *sthitaprajna* — man with steadfast intellect — if he kept his senses under discipline, ate and drank and allowed himself enjoyment and recreation only to sustain life for service. If one had no control over one's thoughts, if one did not mind, for instance, sleeping in a hole of a room with all doors and windows shut, and breathing foul air or drinking dirty water, his recitation of Ramanama was in vain.

That, however, did not mean that one should give up reciting Ramanama on the ground that one had not the requisite purity. For, recitation of Ramanama was also a means of acquiring purity. "In the case of a man who repeats Ramanama from the heart, discipline and self-control will come easy. Observance of the rules of health and hygiene will become his second nature. His life will run an even course. He will never want to hurt anyone.

To suffer in order to relieve other's suffering will become a part of his being and fill him with an ineffable and perennial joy." Let them, therefore, said Gandhiji, persevere and ceaselessly repeat Ramanama during all their waking hours. Ultimately, it would remain with them even during their sleep and God's grace would then fill them with perfect health of body, mind and spirit.

New Delhi, 25-5-'46

In his after-prayer speech Gandhiji referred to several letters and messages from friends expressing concern over his persistent cough. His speech was broadcast and so was the cough which was often troublesome in the evening and in the open. For the last four days, however, the cough had been on the whole less troublesome and he hoped it would soon disappear completely. The reason for the persistence of the cough had been that he had refused all medical treatment. Dr. Sushila had said that if at the outset he had taken Penicillin he would have been all right in three days. Otherwise, it would take him three weeks to get over it. He did not doubt the efficacy of Penicillin but he believed too that Ramanama was the sovereign remedy for all ills and, therefore, superseded all other remedies. In the midst of the flames that surrounded him on all sides, there was all the greater need for a burning faith in God. God alone could enable people to put down the fire. If He had to take work from Gandhiji, He would keep him alive, otherwise He would carry him away.

They had just heard the *bhajan* in which the poet had exhorted man to stick to Ramanama. God alone was the refuge of man. Therefore, in the present crisis he wished to throw himself entirely on God and not accept medical aid for a physical ailment.

New Delhi, 18-10-'47

A Thought for the Day

To fall ill should be a matter of shame for anyone. Illness implies some error or other. He whose body and mind are perfectly sound, should never suffer from illness.

Sevagram, 26-12-'44

G·L·125

An evil thought is also an indication of illness. Therefore, we should guard ourselves against evil thoughts.

Sevagram, 27-12-'44

An infallible remedy for evil thoughts is Ramanama. The name should proceed not merely from the lips, but from the heart.

Sevagram, 28-12-'44

Diseases are numerous, so also are the physicians and their treatments. If we regard all disease as one and consider Rama as one and only physician, we are freed from most of our troubles.

Sevagram, 29-12-'44

How strange that we should be running after *vaidyas* and doctors who themselves die, but quietly forget Rama who is eternal and is an unfailing *vaidya* !

Sevagram, 30-12-'44

But more strange than this is the fact that though we know that we too have to die one day, and that as a result of doctor's treatment we can at best prolong our existence by a few days more, we put ourselves to no end of trouble.

Sevagram, 31-12-'44

The young and the old, the rich and the poor — all die before our very eyes. Still we will not sit at rest but do all that we can, except relying on Rama, just to live a few days longer.

Sevagram, 1-1-'45

What a fine thing it would be if we understood this and placing our reliance on Rama patiently put up with whatever ailment came our way and lived in real peace !

Sevagram, 2-1-'45

If a man regarded as religious is suffering from illness, it means that something or other is lacking in him.

Sevagram, 22-4-'45

The more I think the more I realize that Ramanama recited from the heart and with knowledge is a cure-all for every kind of disease.

Uruli, 22-3-'46

The fear of illness accounts for more deaths than the illness itself.

Simla, 7-5-'46

Nature Cure treatment brings us nearer to God. I will have no objection whatever if we could do even without it. But why be afraid of fast or avoid pure air? The meaning of Nature Cure is to go nearer Nature — God.

From a letter written by Gandhiji, Sevagram, 9-1-'45.

APPENDIX A

[Extracts from letters written by Gandhiji during the years 1946 and 1947 to those in charge of the Uruli-Kanchan Clinic.]

I

Take only as many patients as you can attend to well. Our main object is to prevent disease. I would regard our treatment as perfect if we could teach the people there how to keep free from disease. So please explain our viewpoint to all there — to boys, girls and older folk.

* * *

Never mind if no patient turns up. We should visit the houses of the people and teach them cleanliness. We may also go to schools to teach it. Give every moment to this work. Cleanliness is the main thing to be taught as it includes most else.

* * *

It is good that your work is proceeding well. It is necessary for one to have *kshetra sannyas* for getting on with the work.

* * *

No good work can be done in a day. If it could be accomplished within a day, it would have little value. We must cultivate patience, and for cultivating patience, we should develop an attitude of disinterestedness. Where there is disinterestedness, only good can result out of doing what is good. Such is my firm faith. Therefore, pray do not bother about results. Just as we are free from anxiety knowing fully well that the sun will rise tomorrow, similarly we should be free from anxiety in regard to every good work. There may be a day when the sun will not rise but there will never come a day when good does not result out of one's efforts for doing what is good. We should, therefore, persist in our work in the faith that some day people will come to understand it.

* * *

I shall be satisfied with the work at Uruli if it is steady and sound. Never mind if the progress is slow.

* * *

Children should not go without milk. It is certainly desirable to raise a few cows there.

* * *

I doubt if we can do without milk. It is difficult to come to a decision in this matter without experimenting oneself. You may certainly try it with some one who can live entirely without milk.

* * *

There is no harm if one takes ghee and milk along with *purnanna*. If one gets on without milk, that is a different matter, and a great achievement, but I am afraid that it is not possible.

* * *

I very much like the idea of *purnanna*. I myself want to try it. If I succeed, I can free myself from great bother. But I am sorry I have not been able still to make the experiment.

* * *

Rather than gruel in the morning it is perhaps better to take homemade biscuits which require to be chewed, and fruits. You may have milk immediately after that or in the afternoon. But this is only a suggestion.

* * *

Do you collect and make use of the seeds of the mango fruit or do you throw them away?

* * *

Does Dr. Bhagwat carry on experiments in diet? Here the water is unwholesome. Can he suggest a simple means of purifying it?

* * *

I do not see any harm in providing the latrines with good septic tanks. Only you must realize that if they are not properly constructed or if they are not satisfactorily looked after, they will prove dangerous.

* * *

If the tub in which a diseased person has taken his bath is disinfected with ashes hot as cinders, the tub becomes fit for use by others howsoever contagious the disease may have been. I myself would not mind bathing in such a tub.

* * *

In the absence of planks you may have thick bamboos tied together, they will serve as planks to step on. This will be very cheap and will do as a bridge. Pits without such planks or bamboos are useless. One can use even old iron rails in the place of planks.

* * *

It is not proper if the land has been registered in my name. I do not mind if I am declared as one of the trustees of the land. If the land is registered in my name, and I expire, it will create complications. In such a contingency, you may make use of this letter and have all disputes arising out of it cleared. You may then state, that the land is not mine personally, but that it is meant to be utilized for the preservation of the health of the poor inhabitants of Uruli Kanchan and for all other projects arising out of it.

* * *

It does not matter if the Trust is drawn up as a part of the Poona Trust, nor does it matter if it is an independent Trust. If it is drawn up as a sub-Trust, local people must have a place in it, and we must also gather beforehand their views in the matter.

* * *

Cow-activities cannot be included in the Trust. You can do cow-work through the Goseva-Sangha.* Else the work you are engaged in will come to nought. By attempting too much both the activities are likely to suffer. Or if some one there knows about cows, carry on the work in consultation with him. You should try and make the

* An Association for the protection and welfare of cows.

Arogyabhavan (Health Home) self-supporting. The shortness of funds will be set right. It is not necessary to put more men on that task (i.e. the collection of funds). Once your decisions are known, money can be obtained. A well is, of course, necessary. Have it dug. You say that a boring-well can be had for a sum of Rs 4,000/-. Well, personally I feel inclined to go in for it or we can follow in this respect the methods of construction of water-wells adopted by the military and use them in the way they did. I believe we can get enough water even from their water works. In our scheme for the cows I am sure the buffalo can have no place. If we do not insist upon having only cows (i.e. to the exclusion of buffaloes), they are as well as dead and gone and after them the buffaloes. Experts on animal breeding too are of this opinion.

* * *

If you undertake agriculture on behalf of the institution, employing labour on wages, I believe you will come to grief. Though this is my opinion, I will accept and consent to whatever you finally decide upon after mutual consultations.

* * *

I do not mind your carrying on the agricultural work in partnership with others, but we cannot lend money for bullocks and such like. We are not capital-owners, but trustees. Trustees are for a specific purpose only. Our mission is the encouragement of Nature Cure. We cannot, therefore, incur such expenses. We may do (in agriculture) only whatever we can by means of personal labour. Water is indispensable in every way, expenses on it are justified; only of course we must make sure that water will be available if it is to be a tube-well. We may do only that much sowing that we can personally do with our own hands. We may grow vegetables or fruits required by us, but not grains. Milk is indispensable, so it is essential that we should maintain some cows. Such expenses are unavoidable.

* * *

I feel it is better that the work (at Uruli) should go on independently (for whatever happens to the main, i.e. Poona Trust, it is desirable that Uruli work should continue). Besides, the whole responsibility for the work is on the shoulders of Manibhai. For this reason also the Trust should be an independent Trust.

I do not see anything wrong in the work at Purandar also being independent. A university is all right, but where are the workers? There is not even a school much less a college to teach the science of Nature Cure. How then can one expect to have a university? Even if you get immersed in the Purandar work, I do not fear, on that account, any harm to the Trust. If you get fully absorbed in the work wherever it is and are successful in carrying on Nature Cure, I would think that it is a part of the Trust work that you are doing. In whatever way you succeed in the Nature Cure treatment, the Trust stands to gain.

* * *

You may have, for Uruli, a local Trust, independent of the main (Poona) Trust. If it is an independent Trust, you are free to carry on, under the rules of the Trust, village reconstruction activities. These activities may include agriculture, cow-protection, weaving, oil-pressing, etc. Nature Cure should be a part of the activities. I leave it to the local workers to decide whether the Trust should be an independent one or a part of the main (Poona) Trust. If you wish to have it as an independent Trust, you should be prepared to stand on your own legs and to do all the work with a full sense of responsibility. If it is a part of the main (Poona) Trust you can act only according to the rules of the main Trust. In that case you cannot undertake village reconstruction activities.

Agriculture, cow-protection, oil-pressing, etc. if desired to be carried on under the rules of the Trust, must be made self-supporting. You should be fully prepared to undertake all this. I would be glad if you could dispense with the use of the bullock in your activities. The local people should be persuaded to take up the cow-protection

work. Definitely our undertakings should not be on a capitalist basis. For such activities as agriculture, cow-protection, oil-pressing, etc. you could engage the services of local people, actuated with a spirit of service. Members of the families of persons engaged by you should also be employed. The use of oil-engines is, of course, to be banned.

If local patients do not take advantage of the hospitals, patients from outside the village may be admitted. But local patients should have the preference and the expenses for their treatment should be borne by the institution. Outside patients should pay for treatment.

The treatment for all must be simple. This must be incorporated in the Trust-Deed. Men or women workers from outside, if willing to work, may do so out of a spirit of service. No salaries can be given to them. Servants must be procured locally. They should be given wages. Children from ten to twelve may be engaged on payment of wages. They should be educated under the Wardha Scheme. A few workers actuated with a spirit of service should be obtained from outside. Attempts should be made to train local workers and children. Patients should be admitted strictly according to the capacity of the institution. The workers shall have to observe the rules of the Ashram. Easy rules may be framed for servants. Hospital equipment should be very simple. It would be much better if they could be locally made. Pots of kiln-baked earth may be used for tubs. Tubs can be made even from tin. In place of cots, wooden planks, supported by bricks may be used. But these are mere suggestions. I believe meat cannot be used in any treatment. I do not say this from a religious point of view. *Kavo* can serve the purpose of tea. Coffee made from wheat flour must be used in the place of ordinary coffee. *Bidi* can never be given. It does not matter if patients do not turn up on account of this handicap. People should be taught in this regard. Patients suffering from dangerous diseases like tuberculosis should be admitted only if separate arrangements can be made for them. Honey, without the killing of bees, (i.e. by means of bee-

culture) should be locally obtained. The village-folk should be taught bee-keeping. You can have bee-rearing in the institution too. Arrangements should be made for the supply of cow-milk and cow-ghee. When cow-milk is not available, buffalo-milk or goat-milk may be supplied.

Additional expenditure may be incurred for the preservation of health, if needed. Every inmate of the Ashram must put in at least seven hours of work. I do not like the idea of inmates cooking separately for themselves.

* * *

Gradually you will be able to draw workers from Uruli itself. It will be a flaw in your work if you always depended upon workers from outside — it will be a defect in the work for Nature Cure.

You will not have heavy work if you accept only as many patients as you can treat. If youngsters come forward, as volunteers, you can train them. You will require a lady worker from outside; but I am afraid you will not be able to get one on your own. Let us see how things shape themselves.

* * *

I like the idea of your arranging a Primary Teachers' Camp. Your assurance that it will entail no liability is welcome.

* * *

If Premabahen does anything there on behalf of Kasturba Nidhi * it is indeed excellent; but we cannot shoulder any financial responsibility on that account. She should therefore do only what is covered by the Kasturba Nidhi.

* * *

In the end the village itself should meet all the expenses. If it cannot, it will be a question whether we can permanently settle there. We cannot encourage Nature Cure in villages by means of outside funds.

---

* Fund collected in memory of Kasturba, the wife of Mahatma Gandhi, to be utilized for carrying out schemes for the welfare of women and children, more especially in the villages.

I regard this presentation of purse as of slight importance. I require your fullest co-operation in the great work that we intend to accomplish here — and that work is the physical, mental and spiritual development of Uruli. This calls for help from all — young and old, men, women and children of all communities. We can put an end to our threefold troubles (i.e. physical, mental and spiritual) only if we give up our communal and sectarian differences. If Uruli Kanchan can accomplish this, we may have hope for the seven lakhs of Indian villages.

II

Nature Cure does not relate to the body only but also to the mind. Ramanama is the only help in keeping up mental health; and a person desiring to avail himself of it, should be pure, full of faith and devoted. Nature Cure without this has absolutely no value for me.

* * *

The path of celibacy (*brahmacharya*) is as magnificent as it is difficult. The farther a man gets on it, the deeper is the sense of magnificence, purity and cleanliness that he experiences. I know it is very important for one to know how to proceed on this path. Thinking much over it I am convinced that Ramanama (the constant muttering of the name of God with faith) is the best help. But it must spring from the heart and not be merely muttered by the lips. Of course ceaseless service of others must accompany it. Eating should be regarded as merely a necessary fee that we pay to our bodies. It should be well-balanced. Ramanama is not a substitute for these, but it includes all this. It is also a mark of one's withdrawing into one's own soul. It is evident that there can be no celibacy as long as attachment (to worldly affairs) persists.

* * *

I am prepared to answer questions on celibacy, but please understand that only what springs from your own inner self is real and should be followed. The articles of Vinoba are excellent, but for one who is convinced of the greatness of celibacy the greatest support is Ramanama;

since once the greatness is acknowledged, it ceases to be a subject of the mind and becomes a matter of the heart. And the heart is controlled by God as I have always experienced. He who acknowledges God as his Master cannot afford to waste even a single moment. If you waver from celibacy even in thought, take it that for that one moment you have shed vigilance, and the moment has gone waste.

* * *

Nature Cure, service of the village, and Ashram life are to me three facets of one homogeneous whole. From the standpoint of Nature Cure they are indivisible. When you attain the highest state in Nature Cure, service to the village has already been achieved, and I cannot imagine any system of Nature Cure divorced of the Ashram life.

* * *

Do not expect to secure any one from outside with a knowledge of Nature Cure. You should try to gather as much knowledge of it as possible yourself. I would regard any Nature Cure specialist, unwilling to work within the limits of Ashram rules, unacceptable to us.

* * *

We have no magic wand by means of which we can at once remove from our midst the evils of drinking or prostitution. But I firmly believe that if we have force of character, we shall succeed in the end. You should try and find out what persons are addicted to drinking, and do what you can for them. You should discover from where they obtain their liquor. I believe something can be done if you can trace the mischief-makers and discover what kind of gambling is going on there, whether there are any houses of prostitution, etc.

* * *

According to me Nature Cure is treatment both of the body and the soul. So, if I succeed in curing the people here (Delhi) of their mental crookedness, it is bound to have a salutary effect on the Uruli work also. It will be a very fine example of Nature Cure indeed.

* * *

APPENDIX B

REPORT OF THE URULI-KANCHAN CLINIC

The Centre was opened by Gandhiji on the 23rd March, 1946. He himself could give his direct supervision for a week only. Later on this work was entrusted to me and other co-workers here. The number of patients which was daily increasing during Gandhiji's presence was much reduced after his departure. The real work of treating patients started from the second week of April and was going on throughout May and June. The number of patients became smaller and smaller after the rainy season had started, as the villagers were busy in their fields and there was some difficulty of communication too.

The total number of patients treated at the Centre was 567. Of these 23 were treated as in-door patients, on account of their serious condition. One delivery case of a woman was also successfully treated. Ten minor operations were performed. Other patients were treated as outdoor patients by giving them enema, bath, hip-bath etc. and were asked to observe certain dietetic restrictions at home. Out of the above total number of patients about 300 might have taken full treatment till they were completely cured; others left the treatment, when they found that we gave no medicines, or put restriction on their diet.

The treatment includes plain water enema, hip-bath, simple bath, cold or warm pack, mud pack along with regulation of diet. The latter includes lemon juice, honey, oranges and other acid fruits, soaked and germinated beans and nuts, salads, sweet fruits etc. Cooked food includes *bhakri* or *chapati* and vegetables without salt, chillis and spices, *poornanna roti* and *khichadi* are also used at times. Curds and buttermilk are freely used as one time meal when necessary.

The daily expenditure per patient on an average ranges from 8 annas minimum to 2 rupees maximum according to the circumstances and the financial condition of the patient.

Classification of the diseases treated

Disease	Number	Disease	Number
Scabies	84	Anaemia	5
Malaria-enlarged spleen	58	Round Worms	5
Constipation	56	T. B. Lungs	4
Fever (Ordinary)	39	Acid Dyspepsia	4
Otitis Media	34	Piles	4
Wounds	30	Hemiplagia	3
Stomach-ache	24	Obesity	3
Conjunctivities	19	Pleurisy	2
Inflammation	17	Sprain	2
Tooth extraction	17	Hemicrania	2
Diarrhoea	15	Mumps	2
Flatulence	13	Gallstone	1
Dyspepsia	13	Delivery	1
Tooth-ache	12	Rheumatism	1
Cough (Bronchitis)	11	Pneumonia	1
Uterine Discharge	10	Biliousness	1
Ringworm	8	Dog-bite not rabid	1
Abscess	8	Fistulain anus	1
Dysentery	8	Miscellaneous	31
Eczema	7		
Headache	5	Total	567
Asthma	5		

In our future plan of hospital work we shall have to make some separate arrangements for a maternity home, and a small surgical theatre. Besides this, we shall also have to organize *go-seva* for supplying pure milk to the patients. For this we shall have to erect a cowshed in the near future for which we will have to undergo an expenditure of about Rs. 5,000. I hope we shall get co-operation from the right sources at the right time.

(An abridgement of Report by Dr. Bhagwat for the period April to September, 1946).

Harijan, 15-12-'46

APPENDIX C

TO NATURE CURE SEEKERS

Dr. A. K. Bhagwat writes from Uruli Kanchan that since the publication of his six monthly report, he is flooded with letters from Nature-Cure-seekers desiring admission into his clinic. It is necessary, therefore, to inform the public that the Nature Cure Clinic of Uruli-Kanchan is mainly intended for local residents. There is no adequate accommodation for local indoor patients even, and so it is working as an outdoor clinic only. Correspondents are, therefore, requested not to apply for permission to go to Uruli-Kanchan, or to proceed to that place in the hope of getting admission.

Those who are interested in Dr. Bhagwat's system can get it from two Marathi books (price including postage, 10 and 14 annas respectively) and an English pamphlet (price 7 annas including postage). The order should be sent directly to Dr. A. K. Bhagwat, Naturopath, Uruli-Kanchan, District Poona, along with the necessary remittance in postage stamps or money order. No order will be executed by V. P. P.

Harijan, 12-1-'47

K. G. M.

APPENDIX D

TRAINING AT THE URULI-KANCHAN CLINIC

There is no arrangement yet for giving a regular training in Nature Cure. But the Clinic will be prepared to accept a few trainees, at their own cost, if they would be satisfied with what training they might get while they perform their duties. Persons desirous of dedicating their lives to this Ashram and leading Ashram life may also be permitted. There is need for a few of them particularly ladies.

The Nature Cure methods employed in this Clinic are limited to the following items laid down by Gandhiji: Regulation of diet, fast, sun-bath, fomentation, steam-bath, mud-bandage, massage and non-injurious indigenous herbs.

For further particulars and rules of the Clinic please apply with stamps for reply to :

Harijan, 23-1-'49

MANIBHAI DESAI
Manager, Nisargopachar Ashram,
Uruli-Kanchan (Poona)

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